

Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G
c ch j jh J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
z S s h

gAravimpa rAdA-ghaNTA

In the kRti ‘gAravimpa rAdA’ – rAga ghaNTA, zrI tyAgarAja pleads with Lord to have regard for his appeals.

P gAravimpa rAdA garuDa gamana vAdA nanu

A zrI ramA manOhara zrita hRdaya vihAra
cEra rAv(a)dEmirA zrI raghuvara dhIra (gAra)

C1 pErukaina lEdA pilicitE rA rAdA sari-
vAral(A)Da lEdA vini varada karuNa rAdA
mArU palka vAdA mummArU namma lEdA (gAra)

C2 tanayuD(A)Du mATa talli taNdrulak(a)di(y)ATa kAdA
ninu pADina pATa vini nI muddu nOTa-
(y)Em(a)na valad(i)ccOTa mAdhava(y)iGka tera cATA (gAra)

C3 rUkal(o)sagi konna sati rUpam(e)Tl(u)nna
zrI kara guNam(u)nna celi celimi vIDar(a)nna
parAku nIku minna tyAgarAja vinut(A)bhinna (gAra)

Gist

O Lord who proceeds on garuDa! O Beloved of lakSmi! O Lord who abides in the hearts of those dependent on You! O Brave Lord raghuvara? O Lord who Bestows boons! O Lord mAdhava! O Lord who causes auspiciousness! O My father! O Wholesome Lord praised by this tyAgarAja!

Can't You be kind to me? is there any dispute?

why wouldn't You come to be united with me?

Won't You (come) atleast for formality? won't You come even if I call You? aren't my peers ridiculing me? won't You have mercy even after hearing (the ridicule)? is there any dispute about responding to me? don't You believe me definitely?

Aren't those words uttered by a child a fun for the parents? having heard the song sung by me about You, please do not say anything here with Your charming mouth; why are You still behind a screen?

No matter how the look of a wife, gotten (in marriage) by paying fee – strI dhana, is, if she is virtuous, one would not leave the companionship of that woman; is it noble for You to show unconcern?

Word-by-word Meaning

P O Lord who proceeds (gamana) on garuDa! Can't You (rAdA) be kind (gAravimpa) to me (nanu)? is there any dispute (vAdA)?

A O Beloved (manOhara) (literally one who steals the heart) of lakSmi (zrI ramA)! O Lord who abides (vihAra) in the hearts (hRdaya) of those dependent (zrita) on You! why (adEmi) wouldn't You come (rAvu) (rAvadEmirA) to be united (cEra) with me, O Brave (dhIra) Lord raghuvara?

O Lord who proceeds on garuDa! can't You be kind to me? is there any dispute?

C1 Won't You (lEdA) (come) atleast for formality (pErukaina)? won't (rAdA) You come (rA) even if I call (pilicitE) You?

aren't (lEdA) my peers (sari vAralu) ridiculing (ADa) me (vAralADa)? O Lord who Bestows boons (varada)! won't You have (rAdA) mercy (karuNa) even after hearing (vini) (the ridicule)?

is there any dispute (vAdA) about responding (mAru palka) to me? don't (lEdA) You believe (namma) me definitely (mummAru) (literally three times)?

O Lord who proceeds on garuDa! can't You be kind to me? is there any dispute?

C2 Aren't (kAdA) those (adi) (literally that) words (mATa) uttered (ADu) by a child (tanayuDu) (literally son) (tanayuDADu) a fun (ATa) for the parents (talli taNdrulaku) (literally mother and father) (taNdrulakadiyATa)?

having heard (vini) the song (pATa) sung (pADina) by me about You (ninu), please do not say (ana valadu) anything (Emi) here (iccOTa) (valadiccOTa) with Your (nI) charming (muddu) mouth (nOTa) (nOTayEmana); O Lord mAdhava! why are You still (iGka) behind a screen (tera cATA)?

O Lord who proceeds on garuDa! can't You be kind to me? is there any dispute?

C3 No matter how (eTla) the look (rUpamu) of a wife (sati), gotten (konna) (in marriage) by paying (osagi) fee – strI dhana (rUkalu) (literally money) (rUkalosagi), is (unna) (rUpameTlunna), O Lord who causes auspiciousness (zrI kara)! O My father (anna)! if she is (unna) virtuous (guNamu) (guNamunna), one would not leave (vIDaru) (vIDaranna) the companionship (celimi) of that woman (celi);

is it noble (minna) for You (nIku) to show unconcern (parAku)? O Wholesome Lord (abhinna) praised (vinuta) by this tyAgarAja (tyAgarAjaAbhinna)!

O Lord who proceeds on garuDa! Can't You be kind to me? is there any dispute?

(No matter what my disqualifications are, because I am devoted to You, it is not correct on Your part to abandon me.)

Notes -

P – vAdA – this is how it is given in the book of CR; in the book of TKG and TSV/AKG, it is given as 'rAma'; in the book of TKG, 'vAdA' is given as an alternative word. This needs to be checked. Any suggestions ???

A – manOhara – vihAra – dhIra – Ending vowel of some words is elongated (manOharA – vihArA – dhIrA) in some books and there is no uniformity in the books. Any suggestions ???

C1 – pilicitE – this is how it is given in the book of TKG and TSV/AKG; in the book of TKG. ‘pilicina’ is given as an alternative. In the books of CR and ATK, it is given as ‘pilacina’ – this needs to be checked. Any suggestions ???

C1 – mummaRu – when a word is uttered thrice it is taken as final.

C2 – ninu pADina pATa vini Emana valadu – This is sort of running dialogue between zrI tyAgarAja and the Lord. It seems zrI tyAgarAja is asking the Lord not to comment on his song. Or it could mean something different also. As this involves a ‘bhAva’ – state of mind, it is not possible to render a correct translation unless one is gifted to have insight into the mind of the bard. If the translation is wrong, kindly excuse me. Translation of this portion is made even more difficult because of variations in the wordings as brought out in the next note. Any suggestions ???

C2 – Emana valadiccOTa – This is how it is given in the book of TKG; in the book of TSV/AKG, it is given as ‘Emana valaniccOTa’; in the book of CR and ATK, it is given as ‘Emana valadEyiccOTa. This needs to be checked. Any suggestions ???

C2 – iGka tera cATA – this is how it is given in the books of TKG and TSV/AKG. However, in the books of CR and ATK, it is given as ‘ika tera cATA’. This needs to be checked. Any suggestions ???

C2 – tera cATu – This might refer to the Grand Illusion (mAyA) of the Lord also.

C3 - rUkalosagi – In olden days the bride groom used to pay money to the bride which was known as ‘kanyA dhanaM’ or ‘kanyA zulkaM’ – ie a girl’s property. The practice of vara dakSiNa – dowry – money given from the bride’s side to bridegroom, it seems, is a practice brought about very recently. A research article on the Hindu (Brahmin) marriage and the functions thereof, are given in the website – http://www.keralaiyers.com/iyer_wdng1.html

C3 – rUkalosagi – In the book of CR, this has been translated ‘a wife purchased for money, however, beautiful, cannot have such a lasting relationship with the husband as one who has been chosen for her virtues’. In my humble opinion, the wordings of the kriti does not bring out such a message, if we keep in mind that in olden days ‘kanyA zulkaM’ was in vogue wherein the bride-groom used to pay for the bride. Therefore, ‘rUkalosagi’ would mean ‘kanyA zulkaM’ and not ‘purchased’. Please refer to the previous notes on the same subject.

C3 – rUpameTlunna – it is given as ‘rUpameTlunna’ in the books of TKG and TSV/AKG; in the books of CR and ATK, it is given as ‘rUpamuleTlunna’. In either case, the ending vowel (unna) needs to be elongated (unnaA) in keeping with the context to bring out ‘even if’. Any suggestions ???

C3 – minna – this is how it is given in the books of TKG and TSV/AKG. However, this is given as ‘munna’ in the book of CR. From the context, the word ‘munna’ does not make sense. Any suggestions ???

C3 – vinutAbhinna - (vinuta + abhinna)– this is how it is given in the book of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘vinuta bhinna’. In my humble opinion, the word ‘abhinna’ is the correct one. This needs to be checked. Any suggestions ???

C3 – abhinna – same as ‘pUrNa’ - the term is indefinable. However, the following upaniSad zLOka is relevant –

OM pUrNamada: pUrNamidaM pUrNAt pUrNamudacyatE |
pUrNasya pUrNamAdAya pUrNamEva avaziSyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

Devanagari

प. गारविम्प रादा गरुड गमन वादा ननु

अ. श्री रमा मनोहर श्रित हृदय विहार

चेर रा(व)देमिरा श्री रघुवर धीर (गा)

च1. पेरुकैन लेदा पिलिचिते रा रादा सरि-

वार(ला)ड लेदा विनि वरद करुण रादा

मारु पल्क वादा मुम्मारु नम्म लेदा (गा)

च2. तनयु(डा)डु माट तल्लि तण्डुल(क)दि(या)ट कादा

निनु पाडिन पाट विनि नी मुद्दु नोट-

(ये)मन वल(दि)च्चोट माधव(यिं)क तेर चाटा (गा)

च3. रूक(लो)सगि कोन्न सति रूप(मे)(ट्लु)न्ना

श्रीकर गुण(मु)न्न चेलि चेलिमि वीड(र)न्न

पराकु नीकु मिन्न त्यागराज विनु(ता)भिन्न (गा)

English with Special Characters

pa. gāravimpa rādā garuḍa gamana vādā nanu

a. śrī ramā manōhara śrita hr̥daya vihāra

cēra rā(va)dēmīrā śrī raghuvara dhīra (gā)

ca1. pērukaina lēdā pilicitē rā rādā sari-

vāra(lā)ḍa lēdā vini varada karuṇa rādā

māru palka vādā mummāru namma lēdā (gā)

ca2. tanayu(ḍā)ḍu māṭa talli taṇḍrula(ka)dī(yā)ṭa kādā

ninu pāḍina pāṭa vini nī muddu nōṭa-

(yē)mana vala(di)ccōṭa mādharma(yim̐)ka tera cāṭā (gā)

ca3. rūka(lo)sagi konna sati rūpa(me)(ṭlu)nnā

śrīkara guṇa(mu)nna celi celimi vīḍa(ra)nna

parāku nīku minna tyāgarāja vinu(tā)bhinna (gā)

Telugu

ప. గారవిమ్ప రాదా గరుడ గమన వాదా నను

- అ. శ్రీ రమా మనోహర శ్రిత హృదయ విహార
చేర రా(వ)దేమిరా శ్రీ రఘువర ధీర (గా)
- చ1. పేరుకైన లేదా పిలిచితే రా రాదా సరి-
వార(లా)డ లేదా విని వరద కరుణ రాదా
మారు పల్క వాదా ముమ్మారు నమ్మ లేదా (గా)
- చ2. తనయు(డా)డు మాట తల్లి తణ్ణుల(క)ది(యా)ట కాదా
నిను పాడిన పాట విని నీ ముద్దు నోట-
(యే)మన వల(ది)చ్చోట మాధవ(యిం)క తెర చాటా (గా)
- చ3. రూక(లొ)సగి కొన్న సతి రూప(మె)(ట్లు)న్నా
శ్రీకర గుణ(ము)న్న చెలి చెలిమి వీడ(ర)న్న
పరాకు నీకు మిన్న త్యాగరాజ విను(తా)భిన్న (గా)

Tamil

- ప. కా³రవింబ రాతా³ క³రుడ³ క³మన వాతా నను
అ. పు³రీ రమా మనోహర **ఘ**గీత **ఘ**రుత³య విహార
శేర రా(వ)తే³మిరా పు³రీ రకు⁴వర తీ⁴ర (కా³ర)
- చ1. పేరుకైన లేతా³ పిలిసితే రా రాతా³ సరి
వార(లా)డ³లేతా³ విని వరత³ కరుణ రాతా³
మా(రు) పల్క వాతా³ ముమ్మా(రు) నమ్మ లేతా³ (కా³ర)
- చ2. తన(య)ు(డా)డు మాట తల్లి తణ్ణుల(క)తి³(యా)డ కాతా³
నిను పాడిన పాట విని నీ ముత్తు³ నోట-
(యే)మన వల(తి³)శ్శోడ మాత⁴వ(యి)ంగ తెర శా²డా (కా³ర)
- చ3. రూక(లొ)సగి కొన్న సతి రూప(మె)ట్లున్న
పు³రీకర గుణ(ము)న్న చెలి చెలిమి వీడ(ర)న్న
పరాకు నీకు మిన్న త్యాగరాజ విను(తా)భిన్న (కా³ర)

என்னிடம் அன்பு காட்டాయோ?
கருடன் மேல் வருவோனே! வாதா?

இலக்குமி மனம் கவர்ந்தோனே!
சார்ந்தோர் உள்ளத்துறைவோனே!
(என்னைச்) శేర వారాతతేనో!
ఇరకువర తీరనే!

என்னிடம் அன்பு காட்டాయோ?
கருடன் மேல் வருவோனே! వాతా?

1. పేరుక్కాకిలూ ఇల్లెలయో?
అழைத்தால் వరక్కడாதో?
శరిశమానత్తోర్ (என்னை) இகழவில்லையோ?
கேட்டும், கருணை வாராதோ? వరమరుள்వోనో!
పతిల్ சொல்ல వాతా? முழுதும் నம்பவில்లையో?

என்னிடம் அன்பு காட்டாயோ?
கருடன் மேல் வருவோனே! வாதா?

2. மக்கள் பகரும் சொல், அஃது
தாய் தந்தையருக்குக் கேளிக்கையன்றோ?
உன்னைப் பாடிய பாட்டைக்கேட்டு
உன் அழகு சொரியும் வாயினால்
இங்கேதும் சொல்லாதே, மாதவா!
இன்னும் திரை மறைவோ?
என்னிடம் அன்பு காட்டாயோ?
கருடன் மேல் வருவோனே! வாதா?

3. பொருள் தந்து கொண்ட மனைவியின்
உருவம் எவ்வாறாயினும்,
மங்களமருள்வோனே! ஒழுக்கத்தினளாயின்,
அவள் பற்றினை விடுவரோ, தந்தையே?
அசட்டை உமக்குப் பெருமையோ?
தியாகராசனால் போற்றப் பெற்ற முழுமுதலே!
என்னிடம் அன்பு காட்டாயோ?
கருடன் மேல் வருவோனே! வாதா?

இங்கேதும் சொல்லாதே - 'இங்கென்ன சொல்வாயோ'
என்றும் கொள்ளலாம்.
பொருள் தந்து கொண்ட மனைவி - முன்னம் வரதட்சினை
கிடையாது; மாறாக பெண்ணுக்கு பிள்ளை வீட்டார்
சீதனம் அளித்தனர்.

Kannada

ಪ. ಗಾರವಿವ್ವ ರಾದಾ ಗರುಡ ಗಮನ ವಾದಾ ನನು
ಅ. ಶ್ರೀ ರಮಾ ಮನೋಹರ ಶ್ರೀತ ಹೃದಯ ವಿಹಾರ
ಚೇರ ರ(ವ)ದೇವಿರಾ ಶ್ರೀ ರಘುವರ ಧೀರ (ಗಾ)
ಚ೧. ಪೇರುಕೈನ ಲೇದಾ ಪಿಲಿಚಿತೇ ರಾ ರಾದಾ ಸರಿ-
ವಾರ(ಲಾ)ಡ ಲೇದಾ ವಿನಿ ವರದ ಕರುಣ ರಾದಾ
ಮಾರು ಪಲ್ಕ ವಾದಾ ಮುಮ್ಮಾರು ನಮ್ಮ ಲೇದಾ (ಗಾ)
ಚ೨. ತನಯು(ಡಾ)ಡು ಮಾಟ ತಲ್ಲಿ ತಣ್ಣುಲ(ಕ)ದಿ(ಯಾ)ಟ ಕಾದಾ
ನಿನು ಪಾಡಿನ ಪಾಟ ವಿನಿ ನೀ ಮುದ್ದು ನೋಟ-
(ಯೇ)ಮನ ವಲ(ದಿ)ಚ್ಚೋಟ ಮಾಧವ(ಯಿಂ)ಕ ತೆರ ಚಾಟಾ (ಗಾ)
ಚ೩. ರೂಕ(ಲೊ)ಸಗಿ ಕೊನ್ನ ಸತಿ ರೂಪ(ಮೆ)(ಟ್ಟು)ನ್ನಾ

ಶ್ರೀಕೆರೆ ಗುಣ(ಮು)ನ್ನ ಚೆಲಿ ಚೆಲಿಮಿ ವೀಡೆ(ರೆ)ನ್ನ
ಪೆರಾಕು ನೀಕು ಮಿನ್ನ ತ್ಯಾಗರಾಜ ವಿನು(ತಾ)ಭಿನ್ನ (ಗಾ)

Malayalam

- ಪ. ಗಾರವಿಂಪ ರಾಢಾ ಗರುಢ ಗಮನ ವಾಢಾ ನನು
ಅ. ಶ್ರೀ ರಢಾ ಮನೋಹರ ಶ್ರೀತ ಹೃದಯ ವಿಹಾರ
ಚೊ ರಾ(ವ)ಢೇಮಿರಾ ಶ್ರೀ ರಘುವರ ಯೀರ (ಗಾ)
ಪ1. ಪೆರುಕೇಕನ ಲೇಢಾ ಪಿಲಿಪಿತೇ ರಾ ರಾಢಾ ಸರಿ-
ವಾರ(ಲಾ)ಢ ಲೇಢಾ ವಿನಿ ವರಢ ಕರುಣ ರಾಢಾ
ಮಾರು ಪಲಕ ವಾಢಾ ಮುಢಾರು ನಢ ಲೇಢಾ (ಗಾ)
ಪ2. ತನಯು(ಢಾ)ಢು ಮಾಢ ತಲ್ಲಿ ತಣ್(ಢು)ಲ(ಕ)ಢಿ(ಯಾ)ಢ ಕಾಢಾ
ನಿನು ಪಾಢಿನ ಪಾಢ ವಿನಿ ನೇ ಮುಢು ನೇಢಾ-
(ಯೆ)ಮನ ವಲ(ಢಿ)ಚ್ಚೊಢ ಮಾಯವ(ಯಿಂ)ಕ ತೇರ ಪಾಢಾ (ಗಾ)
ಪ3. ರುಕ(ಲೊ)ಸಗಿ ಕೊನ ಸತಿ ರುಪ(ಮೆ)(ಡ್ಡು)ನಾ
ಶ್ರೀಕರ ಗುಣ(ಮು)ನ ಚಲಿ ಚಲಿಮಿ ವೀಡ(ರ)ನ
ಪರಾಕು ನೇಕು ಮಿನ ತ್ಯಾಗರಾಜ ವಿನು(ತಾ)ಢಿನ (ಗಾ)

Assamese

- ಪ. গাৰৱিঁ□ ৰাদা গৰুড গমন ৰাদা ননু (gāravimpa)
অ. শ্ৰী ৰমা মনোহৰ শ্ৰিত হৃদয় ৰিহাৰ
চৈৰ ৰা(ৰ)দেমিৰা শ্ৰী ৰঘুৱৰ ধীৰ (গা)
চ১. পেৰুকৈন লেদা পিলিচিতে ৰা ৰাদা সৰি-
ৰাৰ(লা)ড লেদা ৰিনি ৰৰদ কৰুণ ৰাদা
মাৰু পৰু ৰাদা মুম্মাৰু নম্ম লেদা (গা)
চ২. তনয়ু(ডা)ডু মাট তল্লি তপ্পল(ক)দি(য়া)ট কাদা
নিৰু পাডিন পাট ৰিনি নী মুদু নোট-
(য়ে)মন ৰল(দি)চোট মাধৱ(য়িং)ক তেৰ চাটা (গা)
চ৩. ৰক(লো)সগি কোন সতি ৰুপ(মে)(ট্টু)না
শ্ৰীকৰ গুণ(মু)ন চলি চলিমি ৰীড(ৰ)ন
পৰাকু নীকু মিন অগৰাজ ৰিনু(তা)ভিন (গা)

Bengali

- প. গাৰবিঁ□ ৰাদা গৰুড গমন ৰাদা ননু (gāravimpa)

ଅ. ଶ୍ରୀ ରମା ମନୋହର ଶ୍ରିତ ହୃଦୟ ବିହାର

ଚେର ରା(ବ)ଦେମିରା ଶ୍ରୀ ରଘୁବର ଧୀର (ଗା)

ଚ୧. ପେରୁକୈନ ଲେଦା ପିଲିଚିତେ ରା ରାଦା ସରି-

ବାର(ଲା)ଡ ଲେଦା ବିନି ବରଦ କରୁଣ ରାଦା

ମାରୁ ପଙ୍କ ବାଦା ମୁମ୍ମାରୁ ନମ୍ମ ଲେଦା (ଗା)

ଚ୨. ତନୟୁ(ଡା)ଡୁ ମାଟ ତଲ୍ଲି ତଞ୍ଜୁଲ(କ)ଦି(ଯା)ଟ କାଦା

ନିନୁ ପାଡିନ ପାଟ ବିନି ନୀ ମୁଦୁ ନୋଟ-

(ୟେ)ମନ ବଲ(ଦି)ଚୋଟ ମାଧବ(ୟିଂ)କ ତେର ଚାଟା (ଗା)

ଚ୩. ରୁକ(ଲୋ)ସଗି କୋମ୍ମ ସତି ରୁପ(ମେ)(ଟ୍ଟୁ)ମ୍ମା

ଶ୍ରୀକର ଗୁଣ(ମୁ)ମ୍ମ ଚେଲି ଚେଲିମି ବୀଡ(ର)ମ୍ମ

ପରାକୁ ନୀକୁ ମିମ୍ମ ଆଗରାଜ ବିନୁ(ତା)ଭିମ୍ମ (ଗା)

Gujarati

୫. ଗାରବିମ୍ପ ରାଘା ଗରୁଡ ଗମନ ବାଘା ନନ୍ଦୁ

ଅ. ଶ୍ରୀ ରମା ମନୋହର ଶ୍ରିତ ହୃଦୟ ବିହାର

ଚେର ରା(ବ)ଦେମିରା ଶ୍ରୀ ରଘୁବର ଧୀର (ଗା)

ଅ୧. ପେରୁକୈନ ଲେଦା ପିଲିଚିତେ ରା ରାଘା ସରି-

ବାର(ଲା)ଡ ଲେଦା ବିନି ବରଦ କରୁଣ ରାଘା

ମାରୁ ପଙ୍କ ବାଘା ମୁମ୍ମାରୁ ନମ୍ମ ଲେଦା (ଗା)

ଅ୨. ତନୟୁ(ଡା)ଡୁ ମାଟ ତଲ୍ଲି ତଞ୍ଜୁଲ(କ)ଦି(ଧା)ଟ କାଘା

ନିନୁ ପାଡିନ ପାଟ ବିନି ନୀ ମୁଦୁ ନୋଟ-

(ଧେ)ମନ ବଲ(ଦି)ଚୋଟ ମାଧବ(ଧିଂ)କ ତେର ଚାଟା (ଗା)

ଅ୩. ରୁକ(ଲୋ)ସଗି କୋମ୍ମ ସତି ରୁପ(ମେ)(ଟ୍ଟୁ)ମ୍ମା

ଶ୍ରୀକର ଗୁଣ(ମୁ)ମ୍ମ ଚେଲି ଚେଲିମି ବୀଡ(ର)ମ୍ମ

ପରାକୁ ନୀକୁ ମିମ୍ମ ଆଗରାଜ ବିନୁ(ତା)ଭିମ୍ମ (ଗା)

Oriya

୫. ଗାରବିମ୍ପ ରାଘା ଗରୁଡ ଗମନ ବାଘା ନନ୍ଦୁ

ଅ. ଶ୍ରୀ ରମା ମନୋହର ଶ୍ରିତ ହୃଦୟ ବିହାର

ତେର ରା(ଝ)ଦେମିରା ଶ୍ରୀ ରଘୁଞ୍ଜର ଧୀର (ଗା)
 ୧୧. ପେରୁଜୈନ ଲେଦା ପିଲିଚିତେ ରା ରାଦା ସରି-
 ଝାର(ଲ)ତ ଲେଦା ଝିନି ଝରଦ କରୁଣ ରାଦା
 ମାରୁ ପଲ୍ଲକ ଝାଦା ମୁମ୍ମାରୁ ନମ୍ମ ଲେଦା (ଗା)
 ୧୨. ତନୟୁ(ତା)ତୁ ମାଟ ତଲ୍ଲି ତଣ୍ଡୁଲ(କ)ଦି(ୟା)ଟ କାଦା
 ନିନ୍ନୁ ପାଡିନ ପାଟ ଝିନି ନୀ ମୁଝୁ ନୋଟ-
 (ୟେ)ମନ ଝଲ(ଦି)କୋଟ ମାଧଞ୍ଜ(ୟି)କ ତେର ଚାଟା (ଗା)
 ୧୩. ରୁକ(ଲୋ)ସଗି କୋନ୍ନ ସତି ରୁପ(ମେ)(ଟ୍ଟୁ)ନ୍ନା
 ଶ୍ରୀକର ଗୁଣ(ମୁ)ନ୍ନ ତେଲି ତେଲିମି ଝୀତ(ର)ନ୍ନ
 ପରାକୁ ନୀକୁ ମିନ୍ନ ତ୍ୟାଗରାଜ ଝିନ୍ନୁ(ତା)ଭିନ୍ନ (ଗା)

Punjabi

୫. ଗାରବିମଧ୍ୟ ରାଦା ଗରୁଡ଼ ଗାମନ ବାଦା ନନ୍ନୁ
 ୫. ଶ୍ରୀ ରମା ମନେହର ସ୍ମିତ ହିନ୍ଦୟା ବିହାର
 ଚେର ରା(ବ)ଦେମିରା ଶ୍ରୀ ରଘୁବର ଧୀର (ଗା)
 ୧୧. ପେରୁଜୈନ ଲେଦା ପିଲିଚିତେ ରା ରାଦା ସରି-
 ଝାର(ଲା)ଡ଼ ଲେଦା ବିନି ବରଦ କରୁଣ ରାଦା
 ମାରୁ ପଲକ ବାଦା ମୁମ୍ମାରୁ ନମ୍ମ ଲେଦା (ଗା)
 ୧୨. ତନୟୁ(ଡା)ଡ଼ ମାଟ ତଲି ତଣ୍ଡୁଲ(କ)ଦି(ୟା)ଟ ବାଦା
 ନିନ୍ନୁ ପାଡିନ ପାଟ ବିନି ନୀ ମୁଦ୍ ନୋଟ-
 (ୟେ)ମନ ବଲ(ଦି)ଚଚେଟ ମାଧବ(ୟି)କ ତେର ଚାଟା (ଗା)
 ୧୩. ରୁକ(ଲେ)ସଗି କେନ୍ନ ସତି ରୁପ(ମେ)(ଟଲ)ନନା
 ଶ୍ରୀକର ଗୁଣ(ମୁ)ନନ ଚେଲି ଚେଲିମି ବୀଡ଼(ର)ନନ
 ପରାକୁ ନୀକୁ ମିନ୍ନ ଅଗାରାଜ ବିନ୍ନୁ(ତା)ଭିନ୍ନ (ଗା)